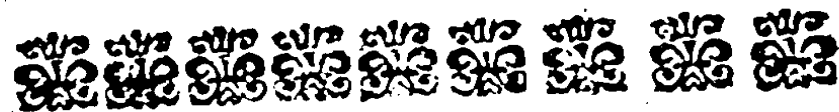


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THE
HISTORY
of the
COURT
of the
KING
OF
CHINA.

Out of French.

London Printed by H. B. for Christo-
pher Hussy at the Flower de Luce
in Little Brittain, 1682.



TO THE
Truly Worthy, and
ever-honored,

JAMES QUINE, Esq.

S I R,

Very much to be
commended in my
opinion is that Cu-
stom amongst the Courtiers
and best educated Persons
of

of *China*, whereby instead have been pleased to honor
of oral Complements they me, and at the same time
use to deliver unto their to present you with this lit-
Friends written Protesta- the History of the *Chinese*
tions of a sincere and cor- Court, which having tran-
diall Amity, to remain as slated into our Language,
a Testimony against them, and finding the Subject
if they shall afterwards such, that I need not be a-
fall short in performing shamed of having bestowed
(as occasion requires) the my time therein, I have
Devoirs of a veritable thought fit to communi-
Friendship. The Esteem cate to the Publick under
I have for this Practice, the auspicious Protection
so usuall amongst them, of your ever-honored Name.
has excited me in these Nor was it possible for
few Lines to assure you of me to choose a more suit-
the entire Respect and able Patron for this Narra-
Veneration, I have for tive of the Grandeurs of a
the Amity, wherewith you Court, where Learning and
have Vertue

Vertue are had in singular
Recommendation, than
your noble self, whose pro-
found Science, Heroick
vertues, and generous Na-
ture would easily induce
me (did not the Principles
of Christianity forbid me
to believe a *Pythagorean*
Metempsychosis) to think you
animated with the Souls of
all the greatest Heroes and
most eminent Scholars,
whose Fame is at this day
celebrated in the Universe:
For if the Heroick Ge-
nerosity of your Spirit re-
presents to me a *Cæsar* and
an *Alexander*, your extra-
or-

ordinary Eloquence does
at the same time tempt
me to think you a *Demo-
sthenes* and a *Cicero*. I might
here (according to the u-
sual Custom of Dedicat-
ions) make a large Enume-
ration of these many great
and virtuous Qualities,
that gain you a most par-
ticular Esteem in the
Hearts of all those, that
have the honor to be ac-
quainted with you; but
knowing, how offensive
this would be to that Mo-
desty, which you have
made your inseparable
companion, and being con-
scious

scious also of mine own
Inability to give to such
high Endowments the *En-*
comium, they deserve, I here
put a stop to my Pen,
which is ambitious to ho-
nor it self with celebra-
ting your Praises. Re-
ceive then, Sir, this little
Present, which I take the
boldness to offer to you,
as a pledge of the unfeign-
ed Zeal, I have for your
Service, and believe me,
that I shall never think
my self any longer wor-
thy to live, than I shall
be ready to embrace all
Occasions of verifying,
what

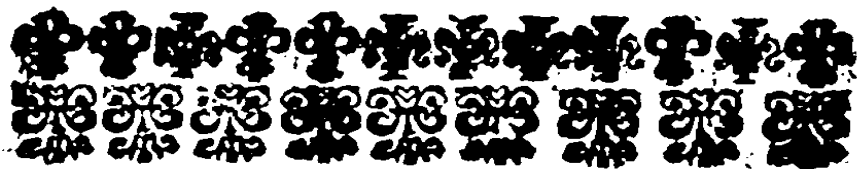
what I here protest, that I
am,

SIR,

Your most
entirely devoted,
and most affectionate

Servant,

A. C.



Page 57, Line 19,
In some Copies
cciv for Judgment
read Punishment.



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THE HISTORY
Of the COURT of the KING of
CHINA.

THE Kingdome of the *Sine* whose Customs have been related unto us by the antient Historians, is called by those of the Countrey *Taybinco*, by their Neighbors *Sancley*, and by the Europeans *China*. It is situated in the Extremity of *Asia*, being on the *East* and *South* washed by the Waves of the great *Ocean*, on the *West* bounded with the higher *India*, and having on the *North* the *Scythians* and *Massagetes* for its Neighbors. The Circuit thereof is nine thousand five hundred and sixteen *Dias* or Miles of the Countrey, amounting in our account to three thousand Leagues, the Diameter or Length thereof being eighteen hundred Leagues. In this vast and immense space are contained fifteen fair and great Provinces, five hundred ninety and one Cities, fifteen hundred ninety and three Towns,
A and

and an infinite number of Villages. Fifteen of the Cities are *Metropolitan* or Principal of the Realm, superbly and commodiously built on fair Sea-ports, or the fertil Banks of great navigable Rivers. The Provinces are *Pague*, *Canton*, *Foquien*, *Olan*, *Cinsay*, *Susnam*, *Tolanchie*, *Cansay*, *Oquian*, *Auchco*, *Honam*, *Xanton*, *Quinchen*, *Chequcan*, *Saxii* or *Sancii*. They are governed each of them by the wise Administration of a Vice-roy, except *Pague* and *Tolanchie*, which are immediately under the Care of their Sovereign and the Advice of his Council: For in them he resides, as lying nearest to the *Tartars*, their ancient Enemies, that the Royal presence, as the Sun of the State, may dissipate the Mists and Clouds of Troubles, which would obscure the Glory thereof. The Goodness of the Countrey is envied by all the rest of the earth: Men breathe there the Air of the *Eastern* world: Wine, Corn, and Fruits are there exceeding plentiful: the fertil Land producing them thrice a year: Wooll, Cottons, and silks are there in very great quantity: Perfumes are there gathered, Metals are there found, Gold and Silver do there abound, Diamonds do there sparkle,

Pearls

Pearls are there fished up, the Sea obeys their Navigations: It is watered by great Rivers, and the *Chineses* may disdain and slight the Succor of other men, and the Commodities of their Provinces. They are also enclosed and shut up as it were in another World, Nature hath furnished them with great Mountains, which lock them in, and Art by the care of King *Tzinson* has drawn a Wall five hundred Leagues long, of a very great height, and above five and twenty Paces thick, which finishes that Enclosure, which Nature seems to have left on purpose, that knowing their own Strength, they might make themselves a World apart: although History says, that the Incursions and Ravages, which the *Tartars* made upon them on that side, advanced the Project thereof, and caused them to hasten the Work.

The principal Laws, under the sage conduct whereof they live in the midst of an assured Repose, accumulated with all sorts of Felicities, are

First, that the Scepter of the *Chinese* Kingdome can never fall to the Distaff, the Males only, and not the Females, being capable of succeeding to the Crown.

Secondly, that no person of the Coun-

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trey

they presume to go out of the Ports thereof into any foreign parts without the express Leave of the King himself, and not of any of his Officers; and that no other from without be admitted, or may enter therein without the same Licence: Thus they keep inviolable the Purity of their good Customs, and with the aid of this great Wall hinder Strangers from entering into their Realm, and their Vices from their Court, which are elsewhere the Domesticks of Courtiers. If by chance any Foreigner slips in amongst them, he is soon discovered by every one: For to this purpose they have long since established a Custom amongst them, which is to crush and flatten the Noses of their Children at the time of their Birth, so that all the *Chinenses* are flat-nosed: whereby a Stranger in their company has his Countenance wholly different from theirs.

Thirdly, that State-employes are conferred on none, but such, as are very capable of them, and endued with rare and excellent Qualities. That no man be esteemed Noble, if he be not Vertuous. That the Children of great Personages cannot be admitted to the Employes of their Fathers, nor partake the Glory of

their

their Reputation, if they do not equal or surpass them, fixing thus Nobility to the Person, and not to the Blood.

Fourthly, that the Children of Merchants and Artificers, how rich soever they be, cannot rise any higher than to the exercise of their Fathers Trade, except some rich Endowment of Mind so far advantages some one of them above other men, that he is able usefully to serve the State and Publick: Then by the express permission of the King after long Study and many painful Exercises he is made a *Loytas*, that is, a Gentleman with the lustre of a pompous Solemnity, whereof we shall speak in its place.

Fifthly, that Idleness is punished as a capital Crime, and for to banish it out of the Realm, they forbid under great Penalties the giving of Alms to those, that shall demand it: For poor maimed or sick persons are sent to their Relations, whom the Law constrains by force to tax themselves, and make a Purse for the furnishing of those poor afflicted ones with Food and other Necessaries: But if their Relations are poor, the Kings Purse, and publick Charity nourishes them in Hospitals, and other Houses.

founded for this purpose; but the Blind and Lame, who can work, eat not the Bread of the Poor, they are forced to get their Living by turning at Mills, and doing other Works, the Wages whereof supplies their Necessities.

Now this great Realm, under the conduct of so good Laws, is governed by one Sovereign King, who resides ordinarily in the Province of *Pague* or *Pagule* in the City of *Taybin* or otherwise *Suntien*, which signifies in their Language the City of Heaven: *Marcellus Paulus Venetus* calls it also *Quinsay*, so great, that it fills with admiration the mind of those that read the Extent thereof; and being but a small Pattern of the Kingdom, shews manifestly what the Piece is: Its Diameter or Length is as much as a man on horseback can well travell in one day, for it requires so much time to go from one Gate to the other: Its Breadth is half its Length, and its Circuit very vast: The Suburbs, which are many, contain all together as much as the Town. The *Chineses* have heretofore raised in this City upon the pressing Necessity of an important War, an hundred thousand Foot, and as many Hor-

I was present in the year 1616. when a *Flemish Jesuit*, newly arrived from *China*, related to the King in the *Louvre* the marvels of this Royal City, he affirmed the Length thereof to be twice as much, as from *Paris* to *Pontoise*: the Rarities, which he recounted thereof, are conformable to History: Himself appeared in the Kings Closet, clothed in the *Chinese* Garb, the Fashion whereof was pleasant and agreeable. Three Royal Palaces are built in this great Town, one in the entrance towards the East, another in the midst thereof, and the third at the farther end towards the West. The King of *China* has chosen the first for his abode, of so vast a Greatness, that to view the Particularities thereof will take up no less, than four whole Dayes. It is encompassed with seven Walls, so great and spacious, that in the Distances between them are easily kept ten thousand Souldiers, which make the ordinary Guard of the Palace. The number of fair Chambers, rich Wardrobes, and costly Closets amounts to above five hundred. There are seventy nine Halls, all richly built, and of admirable Artifice: four whereof make what

is most remarkable in this Palace. The first is made of cast Metal, curiously wrought, with a great number of Statues : The second has the Floor and the Cieling made of Silver, of a rich value : The third is of massy Gold, excellently enamelled. But the Lustre, Glory, and Value of the fourth far excels the three others : it is filled with many Jewels of price : therein shines a Royal Throne, set all over with Diamonds, and so great a number of Carbuncles, that with the other pretious Stones, they dart forth such Brightness, that the Hall is as light in the darkest Night, as if it had many Torches lighted therein : This fourth is called *the Hall of the Kings Treasure*, which is there also kept. In these four Halls the King gives Audience to the Ambassadors of forreign Princes, and measures the Honor, he will do them, by their Reception in these Halls. For those of the lesser Princes, his Tributaries, are received but in the first Hall : the more eminent in the second : those of great Kings, who acknowledge him not, in the third and fourth. He keeps also his Court in these Halls, and gives Audience therein to the Principal Officers of his Crown. The

The Queen Mother *Maria de Medicis*, a Princess, who was the Honor and Admiration of her Age, the Lustre of whose rare and incomparable Vertues spread the Glory of her Name in the most remote Regions of the Earth, sent him in the year 1616. a stately Present of rich Tapestry, and her excellent Piety had for her Aim in this Present the Glory and Honor of him, who had caused her to be born the greatest Princess in the World : for she did it, to the end this Prince might give freer Access to those, who went into his Kingdom, to withdraw by the light of the Gospel deceived Souls from the false worship of Idols, and put them in the way of their Salvation. He, that had the charge to present it, which was the *Fleming*, of whom we have spoken, assured me, that the King of *China* would cause a rich Hall to be built expressly according to the dimensions of the Tapestry, where he would cause it to be extended, and would esteem it the richest Moveable of his Palace : for *China*, which has found before us the fairest Inventions of Arts, has not yet that of rich Tapestry. But this superb Palace affords the

the King the Delights of walking. There are therein very curious Gardens, enamelled with all sorts of Flowers, watered with Fountains of clear water, where the sweet Murmurings of their little Bubbles allure an assembly of pretty Birds, who by a naturall Concert of agreeable Musick in the fair Allies thereof charm the Troubles and Cares, that follow Royalty, and spring up under Crowns. The number of Women, which he entertains, make his most ordinary Company; He pleases himself by beholding in their beautiful Faces more Roses and Flowers, than the Parterres of his Gardens do produce. On the sides of his Gardens are many goodly Orchards, which bring forth all sorts of delicious Fruits, and farther on are extended great Woods, some trimmed, and others growing up to a great height, where he sometimes takes the pleasure of hunting. They are in severall places compassed with many large Ponds, covered all over with River-Fowl, amongst which the Swans, who under their white Feathers have a Skin hideously black, appearing fairest in the Eyes of the Prince, tacitly teach him this wise Lesson, that the

the fair Appearances of the World and of the Court cover many Deformities, and conceal many Perfidies. The Kings of *China* have often experienced this: The Divisions of their State, and the Troubles thereof, which lasted one and forty yeers, the Treasons & Massacres, which were committed even upon the Persons of the Kings under the unfortunate Reigns of *Yanthei*, *Laupi*, *Gnitgey*, *Quiontey*, and *Sontey*, are veritable Proofs thereof in their Histories.

This is the cause that at this day they live very retiredly in their great Palaces, and instead of Pages and Gentlemen Attendants are served only by Women, with whom they ordinarily converse, giving them the Care of their Nourishment, and trusting them with the Conservation of their Health: not but that their persons are guarded by Men. There are, as we have elsewhere said, ten thousand armed men in Guard without the Royal Palace, not counting those who are at the Gates, and on the Stairs of the same Palace, as also in the Halls. For the *Chinese* Princes have not been exempted from the malice of Women. King *Tronson*, taken with the singular

gular Beauty of his Fathers Widow, found by his pursuits in the vain Enjoyment of his Love the loss of his Life: This fair Queen, named *Cause*, and who was the Cause of Misfortunes to a whole State, weary of the Inquietudes of the World, and Vanities of the Court, abandoned them after the Decease of the King her Husband, for to give her self up, being removed from them, to the Calm and Repose, wherein the Soul, enjoying it self, finds its Good and Felicity: She shut her self up in a Monastery of *Chinese* Nuns, in which the Devil under the worship of Idols makes himself be adored by the fairest women of the *East*: there laying at his Feet the Crown, she had upon her Head, she veiled her self like the rest, and lived in the simplicity of this Order. *Tronson* her Son-in-Law, who was a greater Adorer of her Attractions, than she was of the false Deities, is advertized thereof: He follows her, giving us thereby an Example, that Kings, as well as other men, live in their Beloveds: He entertains her at the Grate, caresses her, perswades her to quit her Vail, and put again a second time the Royall Crown upon her Head. *Cause* hearkens

hearkens to him, believes him, and coming forth from the Monastery, shews, that the Devotions of women are frequently like to Crystal Glasses, which are broken with the first knock: She is married to him. But what Good can proceed from this unconstant Change and Backsliding from the World to the Cloister, from the Cloister to the World? Certainly a woman, voluntarily unfrockt, is a dangerous Animal in a State or Family. *Cause* reassumes the Ambition, which she had trampled under foot, and that she might reign alone in the Name and during the Minority of her Son, causes King *Tronson* her Husband to be slain. Then being Mistress of her Will, as well as of the Realm, she abandons her Reason, her Honor, and the glory of her Majesty to her lascivious Passions: She becomes the Wife of many Husbands or Gallants: There was not any great man about the Court, to whom her Embraces were not permitted, nay even proffered. This debauched Life of a Princess, who ought to be an Example of Vertue in a State, gives offence to every one, as being a publick Scandal. To cover it in some measure, she marries again; but that she may

may continue her Enormities, she takes a man of no Quality, who permits her every thing. Vices follow one another: From Lubricity she proceeds to Cruelty: Her Children, more careful of her Honour, than her self, testify only by their Regrets the Displeasure, they conceive at her ill Conduct: She causes their Throats to be cut, to make way for a Nephew of hers to the Crown of *China*, who serves her for a Support, and Upholder in her Lubricities, in which she reigns forty years, a Reign too long for so wicked a woman. In fine the *Chineses* grow weary of these Disorders: they send to search out a Natural Son of her Husbands, Crown him, and acknowledge him for their King. He, named *Tantzou*, seized this impudent Woman, brought her to Tryal, and put an end to her detestable Life by the hand of the Executioner. This was the end of the Princess *Cause*, who had caused so many Disorders in the State, and was in fine the Cause of her own shameful Destruction.

But the Kings of *China* have for some Ages past lived extremely retired in their stately Palaces. There has been such an one, as never came forth in publick,

lick, but on the Day, that he was Crowned King, and took the accustomed Oath. If the People at any time see them, 'tis through an interposed Glass. They say, they do thus to conserve the Royal Dignity, and the Respect due thereunto, and moreover to prevent such Treasons, as might be contrived against them. This manner of living thus sequestered diminishes not the Love and Reverence, which the people owe to their persons: for the Governors and Magistrates well know how to keep it up, and make them observe it: and moreover in the principal Provinces of the Realm, where the Vice-royes make their Residence, they are accustomed to hang up in a publick place a rich Tablet of pure Gold, wherein the Effigies of their King is represented to the life, veiled with a Curtain embroidered with Gold.

The *Loyties*, who are the Knights, and the Officers of Justice go every day before it to pay their Respects in a solemn and submissive manner, giving the Publick this Example of an exterior Reverence towards their Sovereign, which often-times excites an interior Love. On their solemn Festival Dayes, which they ce-

celebrate every new Moon, this Tablet is unvailed, the people see it discovered, and every one runs thereunto, to offer up their Submissions.

In the perpetual recess therefore of these delectable Palaces, the Monarchs of *China* have ordinarily scarce any other Conversation or Company, but Women: For besides those, that serve them, which are in very great number, they have thirty Concubines, the fairest, that can be found in their Realm, and one only Queen, whom they espouse, and make Companion of their Scepter. They were heretofore accustomed, when they had an intent to marry, to invite to a Royal and solemn Feast all the Knights and greatest Lords of the Court, and commanded them to bring with them their Sons and Daughters. They were very diligent in obeying this Command, hoping, they might place in the Throne of *China* some one of their Daughters, and therefore advantaged their Beauties by all the Ornaments of Artifice. The Feast being ended, these Virgins were placed in a great Hall according to the Order of their Birth, and not to the Degree of their Quality. Then the King, if he were not married, or, if he were,
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the Princes his Sons came into this Hall to entertain the Ladies, and to choose from amongst them those, the Graces and Perfections of whose Beauties were most capable to captivate their Affections by the sweetness of their Charms. The *Infantes*, Daughters of the King, did the same amongst the young Knights, that were at the Feast: They had the Liberty to choose out of their Number him, whom they judged most deserving, to be their Husband. But, all mundane things passing away, and more especially those of the Court, this Custome is extinct. The Kings of *China* do now all marry with their Kindred, observing only the first Degree of Proximity, and sometimes the second. After that the King has thus taken his Wife, he chooses thirty Misses, which the Law of his Religion permits him to keep. These are ordinarily the fairest in his State, who not being capable to arrive at the Honor of being his Wives (he marrying but one) glory nevertheless in the Enjoyment of his Embraces. They know, that the Children, which they shall have by him, will be legitimate, and that after his Death they shall be honorably provided for, and married
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to the Greatest of the Court. For he makes his Will in his life time, before ever he falls sick, in which he assigns them Legacies, and names for their Husbands thirty of the Principal Knights of the Court, that are unmarried. After he is dead, and his Funeral Solemnized, his Successor in the Crown causes these thirty women, who have served his Predecessor, to be magnificently apparelled, and adorned with all sorts of precious Jewels, and to be placed in rich Chairs in the middle of this fourth Hall, whereof we have spoken before, their Faces being veiled, so as they cannot be known. Then he calls into the Hall the thirty Knights, whom the deceased King has named by his Will, who, according to the order of their Age, or of their Nomination in the Will, come one after another, and take by the hand one of these Women, thus veiled, and conduct her without discovering her Face to their Houses, where they see, what Fortune has given them, and soon prove, whether the Legacy, left unto them by their deceased Prince, be agreeable, or disagreeable : for from that time they take them for their wives.

The other Ladies of the Court are
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married, not according to their Desires, or the blind Passions of Love ; but according to the Will of their Parents, who know how to choose for them Men, whose Age and Merit is not unsuitable to their Youth and Quality. It is the Custom of *China*, that the Husbands endow their Wives at their taking them : for the Women bring them nothing, but their Beauty and Vertues. They pay down the promised Money, before they espouse them, who give it to their Parents, as a small Acknowledgment of the Care, they have had in their educating them. Thus it seems, that the Injustice of this Law forces men many times to purchase bad Merchandise, when in their Marriages they meet with indiscreet Dispositions, and unequal and perverse Humors. But another Law sweetens this Displeasure, if they conceive any thereat : for having bought them, they are permitted to sell them again. Which nevertheless happens but very seldom : for the Women of *China* are so vertuously educated, that they give their Husbands more cause to cherish them, than to put them out of their Families. The Merit of their Vertue has brought unto our Coun-

Countrey the Glory of the Reputation of those Women, who are separated so many thousand Leagues from us, and inhabit the Extremity of the World : for an Example unto vertuous Ladies, that the Renown of their Perfections shall never be extinct. The Vertue of these *Chinese* Ladies, growing up with them, is rendred perfect by Time : for from their tender Age they are bred up to the Love of Vertue and hate of Vice. They are perpetually kept in, and incessantly employed, to the end that Idleness, the Nurse of Vices, may not soften their Minds, and precipitate them into some Disorder. This Care to educate them thus is expressly enjoyned to their Parents by a Law, inviolably observed for many Ages in the Kingdom of *China*, established by the first King, who swayed the Scepter thereof, named *Vitey*. This Prince, knowing, that the Idleness of women had caused many Debauches to spring up in the World, which had ruined Common-wealths, overthrown whole States, and did in his time afflict many Kingdoms, ordained under great Penalties, that the Wives of Artificers should work at their Husbands Trades, and those of other men

men should be employed in the works of the Needle, and spinning of Flax. This Law was so strictly observed, that he would have even his own Wife obey it. Thus the women of *China* continually work, and the Queen her self, who at this day wears the Crown of that Kingdom, is perpetually employed in spinning of Gold or Silk, or making some rich Needlework, which serves for an Ornament to the Altar of their vain Idols. This is the Reason, that there are scarce ever seen any women in their Streets, they are all employed within doors. If any of the Court-Ladies go abroad (which happens very seldom) it is to visit their neer Relations, when they are dangerously sick. They go in covered Chairs, carried upon Arms, where through little Grates, delicately made of Gold or Silver, they see without being seen. Another Invention of the Kings of *China*, who loved the Chastity of their women ; serves not a little to retrench their Ramblings and vain Gaddings. They enacted, that the Mothers should endeavor to streighten the Feet of their Daughters in the Cradle, to the end they might not grow, perswading their credulous Sex, that the

the Beauty of a woman consists in having little Feet, and in effect they so firmly believe it, and so violently squeeze them in their tender Age, that they are thereby incommodated, and in a sort lamed, which is yet another Reason, why they so willingly keep their Honfés. It would be very difficult to perswade them the contrary to this Opinion, and to withdraw their Minds from this foolish Cruelty of thus rack-ing their Feet in their tender Age: for if any one of them should have the Face of an Angel, and the Foot indifferently great, she would think her self the most deformed Creature in the World. It is true, that this vain Belief of esteeming those women fair, who have very little Feet, is not a thing only of this Day in *Asia*: some Oriental Regions have heretofore followed it with as much Passion.

Alian in his various Histories (l. 13. c. 33.) relates, that the fair *Rhodope* of the Town of *Naucratiun*, bathing her self one day in the liquid Crystal of an agreeable Fountain, had left her Cloths on the Banks upon an heap of Roses, which her Woman had gathered, when an Eagle, who was searching at

after his Prey, took up one of her Shooes, and carried it away. This Bird, who has been believed to be the Messenger of War, and to carry the Thunders of Heaven, was then an Envoy of Peace and Love. For mounting up into the Clouds, he flew on very far even unto the City of *Memphis*, which is now called the grand *Caire*, where he let fall the Shooe at the Feet of the King, who at that time reigned in *Egypt*. This Prince, judging the form of the Foot by the Shooe, which was extremely little, and by the Foot the Perfection of the Lady, believed her fair enough to merit the being crowned Queen of his State, and Companion of his Scepter: He sent men on every side to inform themselves, who the Lady was, from whom an Eagle had carried away a Shooe. They found her (this Fortune was too great to be avoided by concealing her self) and brought her to their Prince, who took her for his Wife.

Thus the Oriental Beauties are small-footed: and from this foolish Opinion the wise Politicians of *China* have drawn this Benefit, to keep thereby their Wives within their Houses, They are neatly clothed in Silk, and Cloth of Gold; Pearls,

Pearls, Diamonds, and whatsoever the Avarice of man hath fished out of the Waters, or digged out of the Mines, is in as much use there, as in *Europe*. Their Habits do in some measure resemble those of the *Spanish* Ladies, and their rich Head-attires are not borrowed, they are made of their own Hair delicately braided, and interwoven with little Tresses of Gold, and elevated on the Top of their Head in the fashion of a Crown, closed or girt about with a Fillet covered with Jewels. All this Pomp, although it depends on the Vanity of the World, agrees nevertheless with their Chastity: for they have alwaies had, as we have elsewhere said, the Glory of being very chaste.

The Kings of *China* scarce ever dy without Issue Male: the number of Wives, whereof we have heretofore spoken, sufficiently furnishes them with Heirs to their Crown. The first, that is born of any one of them, is the lawful Successor of the State: the others are educated, as are all the Princes of the Royal Blood, in Towns remote from the Court, which the King assigns them for their Appennage, where in superb Palaces they live with all sorts of Pleasure

and

and Delight. But they are forbidder upon pain of Death to go forth of these Palaces, or ever to come unto the Court, except the King summons them thither: The most remote cannot come forth of their Palaces without incurring the same Penalty. These Prohibitions nevertheless diminish not the Respect, which is due to their Persons. The Governors of the Province and of the Towns are obliged to go and visit them every Festival day, which is the first Day of every new Moon. The same, as also the Magistrates, passing on horse-back before their Gate, are obliged in reverence to dismount, and if they are in Chairs, to come forth, and go on foot, without Train and Pomp, till such time as they are past the House, the Gates whereof, to the end no one may be ignorant of it, are painted with the Princes Livery. Thus the State of *China*, without the least trouble of Civil Wars, enjoys the sweetness of Repose: and the Princes of the Royal Blood live far from the Inquietudes of the Court with the security of their persons in the midst of all sorts of Pleasures and Recreations, respected and honored like Demi-Gods, the Care of

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the

the affairs of the Province, where they live, never troubling in any sort the Calm and Tranquillity, which they enjoy.

The Courtiers of the King of China are all *Loyrias*, that is to say, Knights: They are of two sorts: some advanced by the Merit of Learning; others by the Valor of Arms: and there is not seen amongst them any man, whom the blind Temerity of Fortune, or the Wind of Court-favor hath elevated to this Dignity. They ascend only by the Steps of Vertue, which conducts some in this manner. The Visitors Generall, whom the King, by the advice of his Councell, sends from three yeers to three yeers through the Provinces of his Realm, have nothing so much recommended to them, as to look after the young men, that are educated in the Colledges, for to render them capable to serve the Publick: They examine them, choose the best Wits, and having found them fit to be employed therein, on the behalf of the King make them *Loyrias*, that is to say, Knights, give them both the Priviledges, and Marks thereof. These are a Girdle of Gold and Silver, and an Hat adorned with

two Brooches of Gold in the fashion of Palm, having two Labels hanging down behind, like unto those, which are at the Miters of our Bishops. They make them take the solemn Oath, which is, *Faithfully and carefully to serve the King and the Publick in the Charges, wherewith they shall be honored; that they shall not in the exercise thereof take any Present from any person whatsoever, but shall content themselves with the Pension, which the King shall give them, sufficient to serve their Necessities, and the Splendor of their Dignities.* The Pomp and Magnificences, which are had on the Day, that these new Knights are made, testify a publick Joy, that Vertue is elevated to the Charges of Honor, and that the Empire is served and governed by well-qualified Personages. Then these *Loyrias* depart with the new Marks of their newly-received Dignity, and go to Court, where they visit the President of the Kings Councel, and the other Ministers of State, by whom they are received and cared for. Their Names are immediately registred in a Book, which serves for this purpose: They are commanded to reside at Court, expecting till some Employes fall void, whercof they may be

provided. During this time they com-
 pleat themselves, and add to their Ac-
 quisition of Learning the Practise of con-
 versing with men, rendering themselves
 capable to do well. When then Occa-
 sions are offered to provide for them
 some are sent Governors into one Pro-
 vince, others Lieutenants into another
 and some are made Sovereign Judges
 The other sort of *Loyties* or Knights are
 made of Grace (say the *Chineses*) and by
 the Will of the King, who are the Treas-
 urers of the Realm, and old Captains
 that have done worthy Service. But
 see not any extraordinary Favor in this
 second Creation of Knights: For al-
 though these are not made by Examen-
 as are the others, who are learned
 what Grace is done to them, to give
 them, what their Valor has well mer-
 ited in the midst of the ordinary Peril
 and Hazards of War? The Law also of
 the Court of *China* refuses none the Re-
 compence of his Valor: the least private
 Souldier may pretend unto it, and ob-
 tain it. Should they see in *China* a Soul-
 dier, lamed in the Trenches, reduced to
 beg Alms through the Streets of the
 Towns, they would impute it as
 Crime to him, that should suffer it, and

the Realm would be esteemed unwor-
 thy to have men, which might serve it at
 its Necessity. These last Knights are
 never advanced to the Governments of
 provinces or Towns, the Law of the
 State gives them to those, that are lear-
 ned, who in their Realm are esteemed
 above all things in the World. These
Loyties or Courtiers are ordinarily clad
 in Silks of divers Colors, covered with
 Robes and Cassocks: The Governors,
 and those, that have the principal Em-
 ploys of State, have their Cassocks from
 the Girdle downwards embroidered
 with Gold and Silver: They all wear
 long Bonnets, and have on the top of
 their Head a Tuft of long Hair, curi-
 ously plaited and enterwoven with Gold.
 Superstition, the Mistress of their Minds,
 has advised them to make use of this sort
 of Perruke: They believe, that at their
 Death they shall be taken up to Heaven
 by this handful of Hair. Their Priests,
 prouder than the rest, wear none of
 this Lock, but have their Heads quite
 shaven: For they preach, that they have
 Power enough by the Merit of their Con-
 dition to ascend of themselves unto Hea-
 ven, without being forcibly and violent-
 ly drawn up by the Hair. But they

labor in vain both the one and the other: Heaven receives no Idolaters, whether they wear long Hair, or have their Heads shaven. These Courtiers wear also the Nails of their Left hand extremely long for the same Reason, as they do their Hair, as if it were only Scrambling-work to get up to Heaven. Surely the Court has been the Abode of many Fools, and the Spirits of Courtiers forge there strange and ridiculous Fancies. This difference have I observed in their Histories, that these men with long Nails and sharp Talons do not rake and scrape so much, as those of other Countries, that have them shorter. Their Language is extremely polite, and wholly different from that of the other people of *China*. Their ordinary Discourse, when they are together, is not, as elsewhere, of frivolous and foolish Matters, nor of the shameful Rancounters and filthy Practices of a Bawdy-house; but of Politick and Civil Affairs: They propose Questions of State, discourse of the Means of preserving a Realm, relate such, as have served for the Augmentation of it, and confirm their Discourses by some Example, drawn from their History. Their De-

port-

portment is grave, and their Countenance serious. When they go forth in publick, they are carryed in Ivory Chairs: They keep their Eye alwaies fixed upon one and the same Object with the Severity, taught them from their Infancy: Their Guards and Servants are round about them, and their Friends follow them: There are led after them many Horses of State, and many Parasols are carried to defend them from the Heat and Inconvenience of the Weather. If they are already provided of any Charge or Government in the State, many Officers of Justice go before to make them way: Some carry great Reeds, hardned in the Fire, to punish those, whom in their way they shall find convinced of any light Insolence. One of the Company carries before his Breast a Tablet, fringed round about with Gold, wherein is written in great Letters the Power of him, that goes in this Pomp. When these Courtiers meet, they salute one another in this manner: They stretch forth their Arms, bending them in the manner of a Bow, then interlace the Fingers of their two Hands one within the other, and make a profound Reverence, accompanied with some honest

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Com-

Complement, as this: *Could I as easily meet with Occasions of serving you, as I do with your Person, I should sincerely testify, how much I am yours, and should live the most contented man in the Court.* They say also very often: *I wish you all sorts of Felicities, not so much, as your Vertues merit (for that would be impossible, the World not having enough) but as much, as man can enjoy.* This Complement finished, they are long in a courteous Contest, who shall part first, to continue his way. Persons of meaner Condition, as are simple Citizens, use to salute one another in this manner: They close their left hand, cover it with their Right, and then laying them both upon their Breast, bow very low, in sign of Respect, and by some honest Complement desire him, whom they salute, to believe, that their Amity consists not only in the exterior Ceremony; but also that it hath its principal Seat in the Heart, where they swear inviolably to preserve it: This said, they pass on, and continue their way. Certainly there is no Nation, how rude and barbarous soever it be, which has not received and cherished the Laws of Courtesy. And those, who at this Day rudely reject them, are brutish Spirits, who

who have nothing of man, but the Exterior. When the Distance of the places, where they are, hinders their Complements or Discourse by mouth, they do it by Letters missive with the Politeness of the *Chinese* Court: They gild all the Margin of their Paper, which is very fine, and made of the Rind of Reeds: they linn it, and write in the middle, what their Affection or Courtesy dictates unto them: They put the Letter, without closing it, into a Purse, made of the same Paper, curiously gilded and Painted, close it, and seal it. These Missives, thus gilt, are sold by the Book-sellers of the Court, even ready writ, so that there is nothing to do, but to sign them, and the use thereof is so frequent among the Courtiers, that at their visits they give them to one another for a greater Assurance of Friendship. For the Complements, which are made by Words, have no other Support but the Wind, and those, which are made by Writing, remain for a Pledge, of what is promised. Thus by the Rules of Courtesy, and a strict observance of the Laws of the Realm, these *Chinese* Courtiers live in Calm and Repose, and their Discretion has banished from the Court

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Court the Temerity of ill-grounded Quarrels, and the Fury of Duels. Not but that the Insolence, which has brought other Vices to the Court, has conserved its place there by inducing those, who are most susceptible of its Counsels, to injure others by word: Which happens sometimes amongst them, when they cast forth Reproaches, which seem as ridiculous to us, as they are sensible to them, their Offensiveness being grounded upon the Oracles of their Religion: for one of their Prophets threatens the Disturbance of their Tranquillity in words of this import, *That a Day will come, that they shall be subject to men, having long Beards, Aquiline Noses, and great and Cat-like Eyes.* Thus these men, described in this manner, being in their Opinion odious unto them, when they will reproach any one, they call him *Cats-Eyes*, which is amongst them the greatest Injury, wherewith they can attack the Honor of an honest man.

When in the Commerce of the Court their Ambition pursues any affair, they will know the Event thereof, before it happens, and to this end they cast their ordinary Lot, which they use in this manner. They have two little pieces

of

of Wood, like unto two Nut-shells, tied together by a Thred, and after they have invoked the Assistance of their Idol, they cast them before it: and if these Pieces of Wood meet both with their hollow part upon the Ground, they hope from thence in their affairs the Accomplishment of all their Desires: but if on the contrary they are turned with the hollow side upward, they vomit forth all sorts of Injuries against their Idol, and begin again to cast their Lot: if it continues not to fall well, they take their Idol, beat him, fouse him in the Water, and often scorch him at the Fire, and continue their Lot till such time, as 'tis favorable to them. Then they take again their Idol, embrace him, and put him with all sort of Honor upon the Altar, sing Hymns to him, and offer him Wine and the most exquisite Viands, they can find. Certainly in the madness of these *Chinese* Courtiers we do in a manner see the Portraiture of the Impiety of some others, that live in a better Religion, who in the Disorder of their Affairs accuse the innocent Heaven, as a Party to their Misfortunes. These *Chinese* Courtiers have also another manner of Lot:

Lot: They put in a Vessel many little Sticks, in every one of which is written a Letter of their Alphabet, and after they have well shaken the Vessel, they cause one to be drawn out by the hand of a little Child, they look, with what Letter it is marked, and search afterwards in a Book the Leaf, beginning with that Letter, read it, and interpret, what they find written therein, to the good or bad Success of their Designs. Thus every where Men are men, and in all places the Court is a Sea, where Ambition steers her Course, and plies both Oars and Sails for the Accomplishment of her Designs, and, for to arrive thereunto, spares no sort of Invention, how sinister soever.

Their Devotion, which has no Object, but Wood and Stone, carved and fashioned into Idols, is Court-like, that is, Cold, done in a customary manner, and in the Languors of a soft Negligence: and their Sacrifices are in some sort the Image of the Love, proper to Courtiers. They retain the best part, of what they immolate, and give their Gods, what they would refuse themselves: If they cut the Throat of an Heifer, or kill a Boar, they give the Altar
only

only the Tips of the Ears. If they sacrifice Fowls, they offer there the Claws and the Bill, and eat all the rest: Great Vessels of Wine are there presented, but they drink it themselves, after they have consecrated and poured forth only some few Drops thereof: For at Court all is for themselves, and scarce any thing for Heaven. History accuses them of Unfaithfulness in their Promises: It says, they measure the continuance of their Faith only by their proper Interest, and keep it no longer, than it contributes thereunto: And indeed what Good can be expected of Men and Courtiers, who are alwayes in Delights. The Fertility of the Land, the Sweetness and Temperateness of the Air, the Tranquillity of the State, the Affluence of Riches, and above all the Fallacy of their Idolatrous Religion plunges and bemires them in all sorts of Pleasures, the capitall Enemies of Vertue. The least voluptuous amongst them are these learned *Loyias*, whom their Condition, and their ordinary Employ in the most important Affairs of State, keeps alwayes in Business, which, being incompatible with Vices, the Offspring of Idleness, stifles them in their
Birth

Birth. When these Courtiers go into the Countrey, they make use of Coaches, which sail upon the Land as well, and almost as swift, as Ships upon the Sea: To shew, that the Wind guides and governs all at Court: And if in *China* the Coaches of the Nobility go with Sails, the Spirits of Courtiers are elsewhere driven by the Wind: For if the World be nothing but Vanity, the Court, which is the Quintessence thereof, sells, gives, follows, and adores the Wind.

The King of *China* is served and followed by such Courtiers; but his Council makes the soundest and best part of his Court: For Kings cannot be without it, which is (when good) the Conservation, yea, the Augmentation of their States, and without Counsell the most puissant Monarchies are ruined and destroyed by the weight of their own Grandeur. The King of *China* chooses his Counsellors from amongst the learnedst, most experienced, and wisest of his Realm. In the Choice and election of them Favor has no Vote; Merit and Vertue only speak for them: For this Prince practices as fully, as any other Monarch of the Earth, the Advice of

of the wisest of Kings, whose Counsell to his Equals is, *Not to admit into their Councils ill-qualified, ignorant and stubborn Spirits, who are hurried, whithersoever their Passions drive them.* The Counsellors of State in *China* ought, besides the Probity of their Life, and the Integrity of their Manners, to be learned in the Laws of the Kingdom, to have taken the Degree of *Loyties*, to be skillfull in Morall and Naturall Philosophy, and well versed in Judiciary Astrology. Their Religion expressly requires this last part: because (saith it) those, who are at the Helm of the State, ought by this Science to have an Eye to the Future, to foresee Tempests and Storms, to avoid Rocks, to preserve themselves from Shipwrack, and happily to steer the Ship of the Common-wealth. They are thirteen in number, twelve Counsellors, whom they call Auditors, and a President, who is with them, what the Chancellor is with us. The Council is held in the Royal Palace; the Hall, where they assemble, is suitable to the Pomp and Magnificence of the *Chinese* Monarch, there are erected therein for the performance of their Functions twelve stately Seats, six of

Massy

Massie Silver, and six of pure Gold: In the midst of which under a Canopy of Cloth of Gold, adorned with two wreathen Serpents, woven of Gold, which are the Royal Arms, shines one of fine and Massy Gold, enriched with Jewels, wherein sits the President of the Councill, or Lord High Chancellor of the Realm. Certainly this august Furniture of these Councillors of State is worthy the Matter, wherewith they are concerned: for if Counsell be somewhat divine and sacred, as inspired by GOD, we must not think it strange, that in *China* it is accordingly revered. These men, thus magnificently seated, give the best and soundest Advices for the Glory of their Prince, the Good of his Stato, and the ease of his People: Their unblameable Life, and the Wisdom of their Minds furnish them with Lights worthily to serve their King. It is also from such men, that one learns the wise Maxims of good Government, and not from Councillors, that are disquieted by Avarice, diverted and corrupted by Delights, puffed up and swoln with Ambition: For who is he, that would search for a living Spring in a filthy Bog, or that would draw foul Water

Water to drink, sayes a wise Councillor and Chancellor of Antiquity. When any one of these Statesmen dies, he, that is next in Order of Reception, takes possession of his Place according to the Law, so strictly observed in *China*: That the Services of every one have the Recompence, that their Condition can pretend to. They ascend then from one Degree to another, it not being necessary to demand therefore the Permission of their Prince. But for to supply the last Place, the Councill chooses the most experienced and wisest man of the Kingdom: If he be absent, they send for him; being arrived, they present him to the King, who confirms, or disallows his Election; but the last scarce ever happens. The new chosen Councillor in this manner takes his Oath between the Kings hands: That he will render Justice to everyone according to the Laws of the Kingdom, and that in the Administration thereof, as also in the Nomination of Governors, or Judges of the State, Passion or Affection shall never supplant with him Vertue and Merit: That he will not receive any Presents: That he will with all diligence preserve the Peace of the Kingdom, and that he will advertize the King and

and his Councill, of whatever shall come to his knowledge, prejudiciall to his Service. After this solemn Oath, he is put in possession of his Place in one of the thirteen Seats in the Councill-Hall. The Royal City celebrates the Solemnity thereof, all the Realm keeps Holy-day, and the People rejoyce thereat with Sports and Publick Feasts. And surely the Passengers have Reason to rejoyce, when wise Pilots are called to the Government and Steerage of the Vessel: For a King, who is swayd by Counsell, has need only of wise and well-advised men, who may counsell him without Passion. The President only of this Councill has the Priviledge to speak to the King, when he does, 'tis alwayes on his Knees with a singular Respect: When he is sick, then the ancientest Auditor of the golden Seats performs his Office. Happy indeed are the men of *China*, who live in a Kingdom, where Vertue receives its Honors and its Recompence: But much more happy would they be, if the Worship of the true GOD conducted them to eternall Felicity by the means of a better Religion, than that, which deturns them from it. Now although the Kingdom
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of *China* be of a very great extent, as we have already said, nevertheless the Kings Councill is advertized every Moneth of all, that passes in the Provinces thereof, the most remote from the Court. The Vice-royes or Governors are obliged to give them by the Post continual Advice thereof. The President of the Councel, having received it, gives an account thereof to the King, and very exactly informs him of all, that passes in his Realm: And if the Disorder of any Province obliges the Councill to send thither some one of the Court, it is done with incredible Expedition, and that Secrecy, which is very often requisite in State-affairs. He, that is sent, departs without being known, arrives there Incognito, informs himself of all, that has past, and afterwards, if it be necessary, makes himself known, and shews his Power. Moreover these Councillors of State, not by Dozens as elsewhere, but twelve in number, keep the first and uppermost Ranks in the Realm: For there being in *China* neither Dukes, Marqueses, Earls, nor other like Persons of this Illustrious Quality, the Law of the Countrey removing from the Court all the Princes of the Blood, they receive

ceive in their Places the Honors and Devoirs, which should be rendred unto them : They are visited with very great Respects, they are spoken to on the Knee, and every one payes them an extraordinary Veneration.

By the Advice of these wise Counsellors of State, the King commits the Charges of his Realm to those, whom Vertue and Merit has rendred most worthy thereof. These Charges or the most eminent of them are six in number. The first is that of Vice-roy of the Province, who in their Language is called *Comon* : He is Supreme Magistrate, and represents in his Government the Royal Person of his Master. The second is the *Insuanto* : He is after the *Comon* Governor of the whole Province, as is in our Countreys a Lieutenant General for the King. Now in every Town of the Province resides a Governor, called *Tutan*, who besides the Care, he has to govern the Place, intrusted to him, is obliged also in the exercise of his Charge to report to the *Insuanto* the principal Affairs of the Place, where he commands ; the *Insuanto* advertizes the *Comon*, and the *Comon* gives Advice thereof to the King and his Council. The third is the *Pontchasi* or
Su-

Superintendant of the Treasures, who has under him many smaller Officers, and a compleat Council : He payes with the Money, which is sent him, all the Officers of the Province, and consigns the Surplusage into the Hands of the *Tutan*. The fourth is the *Toioc*, who is Captain General of the Men of War, that are in the Province, as well Horse, as Foot. The fifth is the *Anchasi*, or Lord Chief Justice, as well in Causes Civil, as Criminal : To him belongs the last Decision of all Differences, brought before him by Appeal from the inferior Judges. The sixth is the *Aytao*, or President of the Council of War, whose principal Office consists in levying of Souldiers both by Land and Sea, in furnishing and providing with Necessaries the Garrisons, that are upon the Frontiers of the Realm. Besides this, it belongs to him to take an account of the Strangers, that arrive in his Province, to question them very exactly, to know, whence they are, and on what Design they are entred into the Realm, and diligently to advertize the Vice-roy of all. These Charges have in them the brightest Lustre and Glory of the Realm, and every one of these above-named
Officers

Officers hath under him ten Anditors, chosen out of those, who are adjudged to be the most prudent and most experimented in Affairs, who ease them and aid them in the expedition thereof. These Auditors are in the Function of their Charges in very great Consideration through all the Countrey: They assemble ordinarily in the House of the *Comon* or Vice-roy in a superb Hall, destinated for holding the Council: Five of them sit on the Right hand of him, that presides, and the five others on his Left hand: Those, that are on the Right hand, are the ancientest, and have Place above the others; besides which their Habit also makes their Difference from the others: for they wear Girdles, garnished with Gold, and Hats of a pale color; whereas those of the Left hand wear only Silver in the Garnishment of their Girdles, and have blue Hats. But both the one and the other, as also the President, wear before their Breast and on their Shoulders the Arms of the King, which are two Serpents in embroidery of Gold. This Mark is so necessary to them, that without it they dare not go abroad, nor perform any Exercise of their Employs. History crowns these

Judge-

Judges and Officers of *China* with the Praise, merited by the Vertues, which it recounts of them, and particularly takes notice of the admirable Patience, wherewith they are endued: They hear (sayes it) very patiently the Parties, even in the Heats of their Passions: and the confused Tumult of many, even of those, whom the Vehemency of Affairs causes to speak with Disorder, troubles not in them this fair Vertue of hearkning without Choler to those, that are transported therewith. And their Speech is accompanied with so incredible a Sweetness, as makes them appear gracious even to those, whom they condemn. Such are the Officers and Judges of *China*, whom Vertue and Experience, not Money and Ignorance, advance to the Dignities of the Realm.

Besides these six principal Officers there are many others, inferior and subordinate to them; as the *Cantor*, who is the great Standard-bearer; the *Pothin*, who is the second Treasurer; the *Pochinist*, or Keeper of the Seals; the *Avizatz*, or great Provost; three Judges of the Court, who are named in their Employes *Hagtag*, *Tzia*, and *Tontay*, who give Audience in their Houses once a week,

week, and before the opening of their Gates for that purpose, cause three pieces of Canon to be discharged, to make known, that they are going to take their Seats : imitating in the Gravity of their Seats of Justice the Wrath of the Thunders of Heaven, which serve not only for an Advertisement to the innocent, but also to strike Terror and Dread into the culpable. They have under them a great number of Provosts for the Exercise of Justice : but they are not so absolute in their Judgments, but that they have over them another Judge, who may reform them. This Judge is called *Hondim*, which signifies in the *Chinese* Language *the Repairer of Evil* : It is also his Business to repair it by his Decrees, if the other Judges have done any by their Sentences. There is also at Court the *Tompo*, and by the Example thereof his Office is erected in the remote Towns. His Duty is to make provision for Victuals, and to set the Price thereof. The *Quinchay*, which signifies in their Language *Golden Seal*, is an Officer that never departs from the Court, unless some important Affair obliges him thereunto : He makes publication of the Edicts of Peace, and others

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of like Nature, established by the King.

This is in generall the account of the *Chinese* Officers : let us now consider in particular the manner, how they worthily perform their Employments. As soon as they are invested therein, they depart to go and exercise them : The Charges of their Journey are at the Kings Expence, so is their House in the place, where they are to make their abode : Which is so vast, that all the Officers of Justice dwell therein, for the convenience of the Publick, and the ready Execution of Judgments. The Salary, which they have besides this, is sufficient for all their Expences, where-with they ought to content themselves : For to take any Present from the Parties, the Law, so rigorously observed in the Realm, very expressly prohibits them under great Penalties, as also it doth the Parties to give any, who are not permitted to see the Judges in their Houses : for to have Justice of them, they must render themselves at the accustomed Audiences.

When the Judge is in his Seat, the Ushers go to the Door of the Hall, and there with a loud Voice name him, who

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Appeals to the superior Judges. They number in their Jurisdictions the Houses of the Places, that resort thither, they set them by Tens in a Tablet, hung up at the Last of the Ten, in which the Names of the Inhabitants are written, with the Ordinance of the King, which enjoyns all persons, of what Quality and Condition soever they be, to reveal incontinently to the Justice, what they shall see committed by any of their Neighbors against the publick Good, and even against that of the Delinquents, that the punishment thereof may be speedily inflicted. But if any one of the Ten goes a Journey, quits the Countrey, Town, or Street, he must ten dayes before his Departure ring a Bell, or a Copper Bason, through all the Quarter, to the end that, if he owes any Money, his Creditors may know of his Departure, or if any one has lent him ought, they may come to demand it : but if he will depart unknown, his Neighbors ought to watch over him : for in his absence the Judges constrain them to pay for him.

But there are very few persons, which become Bankrupts : The Laws, strictly observed in China, punish them rigo-

rously : They give them Times for payment : The first Failure is punished by scourging ; if they satisfie not at the second time, their Chastisement is doubled ; if they are Affronters to the third, they are whipt, till they are bloody, and are kept perpetually in Prison. Which causes, that, when any one is unable to pay his Debts, he implores the Aid of all people to be quit thereof, and if he cannot bring it about in this manner, he gives his Liberty, and sells himself to his Creditors, to avoid the smarting Stripes of the Whip. Now when any Judge appears abroad (which is very seldom, their Custom being to be very retired, by which means, they say, they are less diverted, and better preserve their Authority) he goes accompanied with all the Officers of Justice : whereof the two first, who go in a breast, carry upon their Shoulders two long Maces of Silver, for a Sign, that they are Officers of Justice ; two others follow them, having each of them in their Hands a long and strait Reed, which they carry upright, shewing thereby, that they ought to do right Justice, and that such will be done by the Judge, whom they

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attend ; these are likewise followed by two Officers, who carry also Reeds, which they draw upon the ground with long red Girdles, these are the Rods, wherewith they scourge such Criminals, as they meet with ; the two following carry two white Tables, wherein are written the Name of the Judge, his Office, and his Quality : The rest of the Train are Persons, that follow and accompany the Magistrate, to do him Honor. This Pomp and Formality of Justice is not a vain Ostentation of these Officers, they live as they speak, and are such, as they appear, endued with Vertue, exact and upright in their Employs, and of unblameable Lives. But Men are Men, and not Gods, who cannot deflect unto Vices ; and the Probity of a Magistrate, being in an unconstant and mutable Life, may be the same, although this happens seldomer in *China*, than elsewhere. The King and his Councill have provided for this Inconvenience necessary Remedies, which punish those, that offend, and keeping the other in aw, make them contain themselves in their Devoir. The Employs of such Officers are but of three years duration, which being

expired, they must before certain Judges, named *Chacnes*, render an account of the Administration thereof. Nevertheless the King sends every year Visitors through the Provinces of his Kingdom, named *Lenthis*, persons faithfull to his Service, very well experienced in the Affairs of the World, and of signall Honesty. This Delegation is done so secretly, that it is known only to the King, and the President of his Councell, who causes the Secretary of State to dispatch Letters thereof, leaving a Blank for the Name of the Person, that is sent, and the Province, to which he goes. There is put in the Letters this Clause, necessary for the absolute Power of the Visitor, *That in what place soever the Judge or Loytias should come, bringing the present Letters of Provision, he should be obeyed, as the King himself.* These Letters being sealed, the President puts in the Name of the Visitor, and of the Province, whereunto he is sent: He, having received them, departs so secretly from the Court, and travells so *incognito*, that no one knows who he is, or whither he goes. He arrives thus unknown in the Province or Isle, which he is to visit, goes through the Countrey,

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travells from one Town to another, and informs himself with all manner of Care and Diligence of the Deportments of the Officers from the Vice-roy to the meanest Auditor, not letting himself, during the Labor of this exact Information, be known to any one. When he has finished it, and believes, that he has sufficient Proofs of the Probity of some, and ill Demeritor of others, he goes to the Capitall Town of the Province, and there expects the Day, that such Officers assemble in Councell, which is once a Moneth at the house of the Vice-roy, or, in his absence, at the *Tutor's*. And when they are assembled, he comes to the Gate thereof, and commands the Usher to advertize them, that there is at the Gate a Judge, who will come in, for to declare unto them a Command of the King. The Vice-roy, who conceives, what the Business may be, causes the Gates to be opened, descends from his seat, and is accompanied with his Officers to receive him, as Superior. Who enters, carrying in his hands the Letters of Provision. These present the Terror into a part of the Assembly, and the guilty Judges shew already upon their pale Faces the

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Marks of their Offences : The Patents are read aloud : Which being done, the Vice-roy rises from his Seat, makes many low Reverences and Submissions to the Visitor, which is done likewise by all the other. Then he takes his Seat in the most eminent place, and in a grave and serious Harangue declares to them the Cause of his Coming, the Care, he has taken, in making his Visit through the Province, and exactly and truly informing himself of their Deemeanors : He crowns with a thousand praises the Vertue and Probity of those, that have done well, promises them to make report thereof to the King and his Councell, assuring them of the Remercence, which their good Services merit, and in the mean time instals them in the most honorable Places of the Councell of the Province. After that these deserving Persons have thus received from his mouth and hand this Honorable Testimony of their Vertue, he publicly reproaches those, that he has found culpable, with the Filthiness of their Traffick in the Sale of Justice, shews them the Shamefulness of their Oppressions, and reckons them up particularly the Number of their Misdeeds.

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The Effect follows close this shamefull Reproach, he fulminates against them the Sentence of Condemnation, deprives them of their Employs, and despoils them of the Marks thereof, takes from them in the face of all the Councell the Girdle, and narrow-brim'd Hat. If their Faults merit a greater punishment, he leaves the Judgment thereof to his Sovereign Prince and his Councell : For the Law of *China* prohibits all Judges from condemning any one to Death, without the King be first acquainted therewith, and judge, what is fitting to be done. But thus Justice is exercised in *China* upon those, that deny it to others. In this manner Reward being wholly apparent, yea, certain for Vertue & Judgment for Vice, the greatest part of men embrace that, for to enjoy its Crowns, and shun this, for to avoid the Evils, it brings along with it : and the Realm of *China* enjoys all sort of Felicities.

This wise Policy is practised in *China*, for to keep the Inhabitants within the Bounds of their Duty. But Realms, like humane Bodies, are not only assailed by interior Enemies. Strangers and those without may ruine them : even as Mans Body is killed by Sword and Spear, as

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well as by those Diseases, which have their Source and Cause within the same. This causes the Sovereign Monarch of *China* to furnish his Holds with good Garrisons, to cover, when there is need thereof, the Field with armed men, to keep constant Guards at the Sea-Ports, and to oppose against foreign Violence the best and resoluteſt Troups of his State, who know how to defend it against the Designs and Attempts of an Invader. Let us ſee firſt the Vigilance and Greatneſs of his Forces by Land, and afterward we ſhall give you an account of his Strength at Sea. Every Province has its Council of War, conſiſting of the valianteſt and moſt experienced Warriors of the Realm: Theſe diſpoſe of the Soldiers according to Occaſions and Occurrences, and cauſe them to be ſo exactly paid, that they loſe nothing of their Due: for the Treasuſers, who keep the Kings Ceffers, are charged to reſuſe them nothing. Towns are not preſerved by Baſtions, nor defended by ſtrong Towers. The Monarch of *China* practiſes the Advice of that generous *Greek*, who ſaid, *That the beſt Defences of a City conſiſted in the Valor of the Citizens*: They have nevertheless very good Walls, en-

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compaſſed with deep Ditches, which they fill with Water at their pleaſure by the Current of the Rivers. The beſt Fortifications, that can well defend them, are the good Garrisons, that are put therein, which keep a very exact Guard, not permitting any one to go in or out, without Leave in writing from the Magiſtrate, or Governor, that command there. They are careful in ſhutting their Gates, they ſeal up the Locks, and open them not, till the Sun is up, that they may know their Seals. Their Artillery, which is excellently good (the uſe whereof was firſt known to them, before it arrived to us) is uſually placed upon the ſame Gates. The Captains are Natives of the Provinces, which they guard, to the end that the Natural Love of their Countrey, joyned with the Duty of their Charge, may augment their Cares for the Conſervation of the Places. They lodge upon the Walls of the Towns, where their Houſes are built on purpoſe, for to be continually in their Exercises: they do them without any Contradiſtion, with out any Reſiſtance of the Inhabitants of the Towns, which they guard: for the Law of the State has taken from them the Means of revolting, forbid-

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ding them to bear Arms, or have them in their Houses upon pain of Death, permitting it only to those, that are in the Kings Pay, who succeed in this Quality from Father to Son. They are distributed into Thousands, whereof every Hundred has its Captain and Ancient, and all these are commanded by one Chief, as is with us the Colonel of a Regiment. They use often Exercise, to keep the Souldier in breath, and hinder Idleness from rusting his Arms, or abating his Courage. Their Arms are Harquebushes, Pikes, Staves headed with iron, and Hatchets. The Horse use other Arms: the Trouper, when he goes to battle, carries at the Pommel of his Saddle four Swords, two whereof he takes in his hand, when he fights, and uses them with admirable dexterity: Arrows and Lances are also in use with them. They are wont to be environed with a Troop of Servants, that are about them, when they go to battle, who are nimble, and well armed. Their Valor consists in Craft, and Stratagems of War, in which they more employ their Wits, than they do their Courages in charging the Enemy openly. They are very bad Horsemen, and manage their Cour-

Courfers with the Whip and the Voice, having instead of a Bit only a piece of Iron, which they put cross their mouths. Their Arms are light, and their Courages heavy.

This Cavalry also makes not the best part of the Forces of *China*, which are so great, that they would suffice for the guard of many Realms. It is true, that the vast and great Provinces, where they are established, contain, each of them in its Dimension, the extent of a Kingdom. That of *Pague*, where the King makes his ordinary abode has for its Conservation one and twenty hundred and fifty thousand Foot, and four thousand Horse. That of *Canton* has an hundred and twenty thousand Foot, and fourty thousand Horse. That of *Foquien* fifty eight thousand nine hundred Foot, and two and twenty thousand four hundred Horse. *Olam* seventy six thousand Foot, and five and twenty thousand five hundred Horse. *Cinsay*, eighty thousand six hundred Foot, and no Horse: because the Situation of the Countrey is mountainous and rocky. *Oquian* has likewise no Horse: the Guard thereof consisting only in an hundred and twenty thousand six hundred Foot. The Province of *Susnam* has eighty

eighty six thousand Foot, and thirty four thousand five hundred Horse. That of *Tolanchie*, neighbouring on the *Tartars*, with whom the Kings of *China* have often had great and bloody Wars, is guarded and strengthened with eight and twenty hundred thousand Foot, assisted by two hundred and ninety thousand Horse, both the one and the other being the best and stoutest Souldiers of the whole Kingdome. *Cansay* has fifty thousand Foot, and twenty thousand two hundred and fifty Horse. *Auchco* is guarded by eighty six thousand Foot, and forty eight thousand Horse. *Honan* by forty four thousand Foot, and eighteen thousand nine hundred Horse. *Xanton* has seventy six thousand Foot, and ten thousand one hundred and fifty Horse. *Quinchuc* forty eight thousand seven hundred Foot, and fifteen thousand three hundred Horse. *Chequean* thirty four thousand Foot, and thirteen thousand Horse. And *Sancii*, the least of all the Provinces, has forty thousand Foot, and six thousand Horse. All which Forces amount in the whole to five Millions eight hundred and seventy thousand eight hundred Foot, and five hundred forty eight thousand Horse. This

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Multitude of armed men might, if they were valiant, conquer the rest of the habitable Earth. But History places their Courages much below the *Europeans*. The most redoubted Commanders of former Ages, who conquered many Realms in *Asia*, triumphed over *Africk*, and struck Terror into *Europe*, had not in their Armies any thing near the number of the *Chinese* Garrisons: And truly I should suspect the History thereof, and esteem it fabulous, did it not prove the Verity of its Relation by the great number of the Towns, and the vast Extent of a Realm, which might contain therein fifteen well-peopled Kingdoms, every Province of *China* being equal to a great Monarchy. But these dreadful *Chinese* Forces banish Troubles from their State: For we take Arms, that we may have Tranquillity, and War is often made for the obtaining of Peace. The Garrisons of the Sea-ports, and the Guards, which ly in the Chanel for securing the Merchants, are not in this number. The King maintains many well-armed Ships of War, which are very vigilant in his Harbors, and on his Seas, to prevent the Descents or Robberies of Pirates. These Vessels

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are of divers sorts : some are very great, wick they call *Foncos* ; others are less, and like to our Fregates , and are named by them *Bancoens* ; some are larger than these , and have many Benches , every Bench has eight Oars , and every Oar eight Rowers : These they call *Lanteas*.

Now for to defray the Expence of so many Souldiers, to pay the Salaries of the Officers of Justice, and of the Exchequer, and to furnish the Royall Palace with all, that is necessary, the Sovereign Prince of *China* needs a great and puissant Revenue : He levies it upon the Men, the Houses, the Corn, the Mines of Gold and Silver, the precious Stones, the Pearls, the Porcelane, the Wool, the Cottons, and the Silks. The Men of the fifteen Provinces are a great part of them exempt from all Tribute : as the *Loytias* , Judges , Officers , and Souldiers ; and yet the number of those, that pay, is not small. For the Province of *Pague* contains two Millions seven hundred and four thousand Tributaries : That of *Canton* three Millions and six hundred thousand : *Foquien* two Millions four hundred and seven thousand : The Province of *Ancheo* two Millions eight hundred and forty thousand : That

That of *Olam* two Millions two hundred thirty four thousand : That of *Cinsay* three Millions three hundred and eighty thousand : *Susuam* two Millions and fifty thousand : *Tolanchie* six Millions and ninety thousand : *Cansay* two Millions three hundred and five thousand : *Oquian* three Millions and eight hundred thousand : *Honan* twelve hundred thousand : *Xanton* nineteen hundred forty four thousand : *Chequean* two Millions two hundred fourty four thousand : *Quinchen* two Millions and three hundred thousand : And *Sancij* sixteen hundred seventy two thousand five hundred Tributaries. Each of these Tributaries payes every yeer two *Mases* : the *Mase* may be in value ten *Sols French*, so that the annuall Revenue, arising to the King of *China*, may be fourteen Millions two hundred fifty three thousand one hundred sixty seven Crowns of *France*. Besides this, the other Tributes do much advance his Revenue. The Gold-Mines pay him every yeer in Gold, from seventeen to two and twenty Carats fine, four Millions two hundred fifty six thousand nine hundred *Taes* , every *Tae* being of the Value of an *Italian Crown*. The Silver-Mines yield him in fine Silver

ver three Millions an hundred fifty three thousand two hundred and nineteen *Taes* : Those of Stones fourteen hundred and seventy thousand *Taes*. The Fishery of Pearls brings into his Coffers two Millions six hundred and thirty thousand *Taes*. The Tax upon Odors, as Musk and Amber, is worth a Million and five and thirty thousand *Taes* : That, which is upon Porcelane, brings ninety thousand *Taes* : This second Tribute making in all eleven Millions five hundred eighty four thousand *French Crowns* : so that the Revenue, hitherto reckoned, amounts to about six and twenty Millions of Crowns. But the third Tribute upon Corn, Salt, Wool, Cottons, and Silks, is yet more worth than all this. This puissant and opulent Monarch gives to his Subjects a great Quantity of Land, depending upon his Demean, on Condition, that they render unto him a part of the Profits thereof, which serves for the necessary Provisions of his Royall Palace, and for those of the Officers of his Realm. Those, who are appointed to collect this Tribute, gather every year sixty Millions an hundred seventy one thousand eight hundred and thirty Measures

Measures of White Rice, which is the most ordinary Food of the Men of *China*, and their Neighbors : Twenty nine Millions three hundred ninety one thousand nine hundred eighty two Measures of Barley : Thirty three Millions one hundred and twenty thousand and two hundred Measures of Wheat : Twenty Millions two hundred and fifty thousand Measures of Rie : Twenty five Millions three hundred and forty thousand four hundred Measures of Salt : Twenty four Millions of Measures of Millet : In other Grains and Pulse fifty four Millions of Measures. Silk, wrought into Cloth, furnishes him with two hundred and six thousand Pieces of the most curious work, every piece being 14 Ells long : That, which is unwrought, brings him 540 thousand pound weight. He has in Cotton 300 thousand pounds weight the work of Coverings for Beds yields him 8 hundred thousand & 4 hundred Pieces of the most exquisite : Raw Silk also gives him the weight of four thousand pounds : the Manufacture of Cotton brings him six hundred seventy eight thousand Pieces of this Stuff, each fourteen Ells long : Raw Cotton yields him three hundred and four thousand

and six hundred forty eight pounds weight : The Value of which Incomes, augmenting the Sum of the Tribute in Money, causes the annual Revenue of this great Empire to amount to an hundred and twenty Millions of Crowns.

This great and superb Treasure of the King of *China*, collected from his Subjects, and the excellent Prudence, wherewith he governs his State, and manages so rich a Revenue, have made him take for his Arms two golden Serpents, entwined one within the other : and the immense Extent of so vast and fertile a Kingdom, abounding with all sorts of Felicities, has caused him to put among his Titles the Style of *Lord of the World and Son of Heaven* : And truly since the Countrey is a *World* in Greatness and Goodness, he has Reason to call himself the *Lord* thereof. Kings are in effect doubly the *Sons of Heaven*, not only by the benefit of their Creation, as are other men, but also by the excellent Priviledge of their Sovereignty, which is the living Image of the celestial Power. But the Monarch of *China* in the Vanity of his deceitful Religion, and the false Worship of his Idols lives as a *Son of the Earth*. Nevertheless the

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Greatness of his Treasures, the Puissance of his Forces, the Fertility of his Countrey, and the Extent of his State, have carried the Pride of his Spirit to that degree of Insolence, as to condemn all the rest of Men, and to esteem only those of *China*. He says often, and the same Vaunting is in the mouth of his Subjects, *That the Chineses have two Eyes, the Europeans one, and that all the other men of the Earth are blind.*

Notwithstanding this Fault, which is common to many Princes, the Amity and Alliance of so opulent and puissant a Monarch merits well to be sought for by other Sovereigns. His Neighbors esteem and desire it : The *Tartar*, his capital Enemy, requests it, and the King of *Spain* has judged it profitable for the Good of his States, and the Glory of his Majesty. So when these Princes send Ambassadors to him for this purpose, or for to treat of some important Affair, he receives them, honors them, and causes all sort of good Reception to be shewn them. When they enter into the Realm, the Governor of the Place, through which they pass, assisted by all the *Loyties* and Captains of the Countrey, goes to meet them, for to testi-

testify unto them by eloquent Harangues the welcomness of their Arrival. If they come by Sea, although there be but a very little Distance from the Harbor, where they land, to the Town, yet are they not at their Landing permitted to set foot to ground: They are received in Chairs, very richly embroidered with Pearls, covered with Curtains of Cloth of Gold, which eight men carry on their Arms, whereof there are some kept in the principal Towns, set apart for this only use: For the Law of China sayes *Let a forreign Ambassador be received and honored in the same manner, as the Prince should, by whom he is sent, if he come into the Realm.* When they are arrived, they are lodged in an House, made for them, built like a Palace, royally furnished and provided with all things necessary, where they are served and treated at the Expences of the King, as likewise all along their Journey, where they are also at the Kings Expences guarded and attended by a thousand Souldiers. Tomorrow after their Arrival, the Governor, who was to receive them, goes to visit them, and after many suitable Complements, asks them the Subject of the Ambassy, and having learnt it, dispatches

patches a Curier to the principal Town of the Province, to advertize the Vice-roy thereof. The Vice-roy dispatches the same Currier to the Court, and writes thereof to the King and his Council, who send the Ambassadors a Safe-conduct for their Journey. Having received it, they set forwards towards the Court, attended by the number of Souldiers, whereof we have lately spoken: they are maintained, and have their Expences defrayed by the Kings Treasurers, and wherever they pass, all sort of Honor is rendred them. When they arrive at the Royall City of Taybin, the ordinary Residence of the Court, the Kings Council, attended by the principal Knights, go to meet them: The President of this Royall Council makes a Band apart with the Train and Pomp of a King. If the Ambassadors come from great Monarchs, this great President goes on their Left hand: if they come from lesser Princes, he takes the Right, and in this rank accompanies them to the House, prepared for them, the Furniture whereof, and the Preparation for the Entertainment of the Ambassadors, are truly beseming the Grandeur and Magnificence of the King of

of *China*. By the way he discourseth them of the Ranounters of their Journey, and the State of their Health, an Interpreter, who is with them, assisting him, that understands not the Language. When they are arrived before the Palace, where they are to lodge, the President takes his leave of them, and at his Departure gives them Power from the King, to create a number of *Loyties* or Knights, and to deliver many Prisoners, condemned unto Death, for an assurance of their Welcome unto that Court. The Law of *China* exempts them from all sorts of Inconveniencies, that is to say, that whatsoever Crime the Ambassador commits in the State, his Person cannot be any way therefore punished. He passeth some dayes in his Palace, before he has Audience, to the end that the Repose, he finds there, may free him from the Wearisomness, contracted by his Journey. During this time he is treated by the greatest of the Court, who let him see the best Companies thereof, and the Magnificence of their Feasts : After this a day is appointed for him to come to Audience. The King, assisted by his Councell, and by the Principall of his Courtiers, gives

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it him in one of those superb Halls, whereof we have spoken before : There he treats of the Subject of his Ambassy, and after he has received an Answer thereunto, returns laden with Presents towards the Prince, who sent him. His Return is as pleasant, as his Arrivall, he is attended by the same Troops of Souldiers, maintained in the same manner at the Kings Expences, and wherever he passeth, he receives the same Courtesies and the same Honors.

But all the Ambassadors, that arrive in *China*, are not received in the same manner : for those, that come from Princes, or Republicks, their Tributaries, are received according to their Condition, and as Dependents of the Realm. When they arrive, one only Judge receives them, lodges them, and maintains them at the King's Charge. At the Court their Reception is suitable thereunto : The Judge, who receives them, asks them the Subject of their Journey, they tell it him, he advertizes the President of the Councell thereof, and the President acquaints the King, who appoints them a Day of Audience : But when they go thereunto, 'tis on foot, or if their Indisposition permits

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not that, they ride on an Horse without a Bridle, having only an Halter for a Mark of Humility and Vassallage: They have no other Company, but the Judge, that received them, with whom they take their way to the Royal Palace: When they come before it, they attend in a great Place a certain Officer of the Kings, that is a Master of Ceremonies, who from a sufficient Distance makes them a Sign to come on, and shews them the Place, where they must begin to put themselves on their Knees, to joyn their Hands, and lift them up on high in sign of Adoration, and to direct their Eyes towards the place, where they are told that the King is: Thus they approach to the Palace, and enter thereinto, after they have made five other Reverences, or rather five Adorations: They arrive at the first Hall, being the least of the Palace, where the President of the Councell, Majestically seated, and not the King, whom they see not, gives them Audience, after which he sends them back without making them any Answer, till such time, as he has spoken thereof unto the King: Then his Majesties Will is sent unto them by the Judge, that had

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the care to conduct them. Thus they return, as they came, without any kind of Honor, as being in some sort Subjects to the State of *China*. For such Principalities or Republicks, as send them, were heretofore Provinces of the Realm, but being too remote at such times, as the *Chineses* withdrew themselves within the Enclosure of the Mountains, which with that great Wall of five hundred Leagues long lock them up, they gave these Provinces to those, who do at this day possess them, upon condition of Tribute and Homage.

But if any Ambassador of a Sovereign Prince brings Presents to the King of *China*, and that the Law and Custom of the Countrey obliges him to expect the Safe-conduct from the Court in some Port, or some *Town* of the Realm, the Governor of the Place, where they stay, receives in the mean time the Present. But he looks upon it in the presence of a Notary, and some Witnesses, seals it, and sends it sealed to the Court with that, which is given to himself: As it hapned some yeers since to the Ambassadors, sent by *Philip* the second, King of *Spain*, into *China*. For it is expressly forbidden under great Penalties to all persons,

persons, who have Employ in the State, to receive any Presents from any persons whatever, though they be even their neerest Relations. But thus are received in *China* the Ambassadors, who go to treat with the Prince of that Countrey. Which shews, that the *Chinifes* are polite, and have as good Qualities, as any other people of the Earth.

They have also amongst them Learning, and good Letters, which are the true Ornaments of the Mind, and the Light, which enlightens men in the obscure Intricacies of the greatest Affairs. They cause their Children to be instructed therein from their Youth in the Colledges, ordained for this purpose. The Characters, which they use, have somewhat of the Hieroglyphicks of the ancient *Egyptians*: for each of them signifies an entire word, and sometimes a Period: As for example, they call the Heaven *Guant*, which is a Word of five Letters, and nevertheless they write it with one only Character, thus delineated.  They call a Town *Lcombi*, and  this Word is expressed also by one only Letter, or rather

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Figure, which is as followeth,  For which Cause they have a great number of Letters or Characters, wholly different, amounting to about six thousand. Their Kingdome contains divers Idioms and different Languages, nevertheless they all understand one another by Writing: For although one and the same thing be differently named in several Provinces, it is nevertheless written in one and the same manner through all the Countrey: As a Town, which (as we have said) is called *Lcombi* at the Court, is in other places called *Fu*, and is every where written in the manner, described by us. The People speak the common Language of the Countrey; but the Scholars, and Courtiers, who are all so, have one, wholly peculiar and familiar to themselves: They call it *Mandarin*, which is, as the *Latin* amongst our learned men. There are found very few men in *China*, how mean soever their condition be, but can at least read and write: For in their Countrey the Adornments of the Mind are in singular esteem, and Vertue is greatly honored, and diligently rewarded. They have Printing in perfection: It was found out amongst them, be-

fore the industrious German John Gut-
temberg taught us the use thereof in the
yeer 1458, which was the first begin-
ning thereof in Europe. The first Stamps
were made at *Mentz*: and the first
Book, that came under the Press, was the
learned Work of the great St. *Augustin*,
entitled, *Of the City of G O D: Conrade*
the German carried it from thence into
Italy and other places. Before all this
then it had been brought from *China* by
Merchants, that traffiqued in that Coun-
trei, who, coming into *Arabia Felix*,
passed the Red Sea: They were after-
ward in *Russia* and *Muscovia*, where they
left Books, printed in *China* in the Cha-
racters of the Countrey, which were
brought into *Germany*, and coming to
the knowledge of *Guttemberg*, furnished
him with a Pattern, by the imitation
whereof he framed his Stamps. For the
Chineses maintain, and there is appa-
rence, that it is so, that all the rest of
the World is indebted to them for the
Invention of Printing. It is very true,
that there are found Books, printed a-
mong them above five hundred yeers, be-
fore Printing was known to the Inhabi-
tants of *Europe*. The Paper, which they
use, is very fine: They make it of the
Rind

Rind of Canes or Reeds. Their Pens
are the same Reeds, cut, and pointed at
the End after the manner of Painters
Pencils. They write from the Right
hand to the Left, and draw lines from
the Top to the Bottom. Through all
the Cities of the Kingdome there are
Royal Colledges for the education of
Youth, and in the Boroughs there are
Schools, where at the Kings Expences is
taught to read and write, so that the
meanest persons cause their most tender
Youth to learn these honest and useful
Exercises. They teach *gratis* in the
great Colledges Natural and Moral Phy-
losophy, Astrology, the Laws of the
Realm, and many other fine and curi-
ous Sciences. The Regents are there
very learned, and the Scholars very stu-
dious: They know, that their great La-
bors shall not be without Crowns: that
the Study of Letters by the good Qua-
lities, wherewith they imbellish their
Minds, are Steps to mount up to the
great Employes of the Court and King-
dome: For in the Court of *China* are
not seen any Ignorants, and to be so in
that place is a very great Infamy. The
Visitors, appointed by the King, visit
often enough these Colledges, examine
the

So The History of the Court
the Scholars, and honor with many Re-
compences those, whom they find dili-
gent in their Studies. This is the Cause,
that this great Realm abounds with men
of Merit, and that their Minds, pusht on
by desire of Glory, which they cannot
fail of, labor diligently in their Studies,
and give to the Publick the Benefit of
their rare Works. The Libraries of
China are full of such Pieces: The Cu-
riosity of *Christians* has brought them
even into *Europe*, Heaven permitting it,
to the end that the Glory of their Au-
thors may not be confined within the
Enclosure of the Mountains, and of the
Wall, that shuts in *China*. The Libra-
ry of the *Vatican* at *Rome*, and that of
the Royal Monastery of St. *Laurence* in
Spain, have many fair *Chinese* Volumes,
whereof some treat of Astrology, of
Moral Philosophy, of the number of the
Heavens, of the Motion, and Influences
of the Planets, of the Properties of Stones
and Metals, of the Secrets of Physick:
Others contain the Laws of the Realm,
the Revenue thereof, the Art Military,
the Means of well governing Navies, and
many other Sciences, the Glory and U-
tility whereof accumulate *China* with ma-
ny Felicities; and has furnished the men
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of the King of China.

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thereof with the Precepts and Means of
governing the State, that they possess,
free from the Storms and Tempests of
Civil Wars, whereby many others are
shipwrecked. For we find in their Hi-
stories, that for above two thousand
years they have conserved and maintai-
ned their Monarchy against the Trou-
bles, which might be stirred up within
and about the vast Extent thereof.

But the Vertue of the *Chinese* is not
without Divertisement, and the long
Repose, which they enjoy, with the a-
bundance of Riches, brings forth De-
lights amongst them, and conducts
their Life in the Charms of Pleasures.
The most ordinary, which robs their
serious Employ of a part of the Time,
that ought to be dear to them, are su-
perb and magnificent Feasts, where they
are deliciously treated: They manage
and make them in this manner. They
give every one of the invited, how great
soever the Number of them be, his Ta-
ble apart, where he eats alone: These
Tables are of a very rare Artifice, the
Wood thereof is exquisite, and the
Work singular: They are inlaid with
Fillets of Gold or Silver, so dextrously
enterlaced, that they represent the Fi-
gures

gures of Birds, of Landſchapes, of Hunt-ings of divers ſorts : For the Artificers of *China* in the excellency of their Art are wonderfully induſtrious, and bear the Bell from all other people of the World. They cover not theſe Tables with any Table-clothes, the Cleanlineſs and Neatneſs of the *Chineſes* in their Eating has no need thereof: They ſpread upon them Carpets of Damask, or like Stuff, hanging down to the ground: They place upon the four Corners of the Table ſeverall little open Baskets, woven with Threds of Gold and Silver, ſome full of divers Flowers of Sugar, reſented to the Natural; others bear an agreeable diverſity of ſeverall Beaſts, made alſo of Sugar, as Elephants, Lions, Stags, and Hinds; ſome are filled with Birds of the ſame Stuff. In the middle of the Table are placed exquisite Viands, which make a part of the good Cheer of the Invited: Theſe are ordinarily all ſorts of Fowl and Veniſon in Plates of Silver and fine Porcelane: They eat neatly, and take their Meat with Forks of Gold or Silver, not touching it any way with their Hands. The Wine, which they ordinarily fill, is made of Palm, delicious to the Taſt, and leſs

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offenſive to the Head. The Tables are placed in a Circle, to the end that the Invited may ſee one another. While they thus make good Cheer, many Muſicians and Players on Instruments banquet their Hearing with the Sweetneſs of their agreeable Concerts; ſome others reſent to their Eyes the Ran-counters and Inventions of ſome pleaſant History: Their Feaſts are never without a Comedy, which is excellently well performed, the Perſons are very dextrous thereat, and the Habits, which they uſe, wholly fit for the Representation. The laſt Courſe is of all ſorts of Fruits, and Comfits in great abundance, the uſe whereof is very common in *China*. The Courtiers and other men of *China* often paſs thus their time in the Entertainment of theſe delicious Feaſts. But particularly on the Day of the great Feaſt of their Religion, which they celebrate the firſt Day of the Moon of the Moneth of *March*, they give to their Senſes all the Pleaſures, that they demand: They cloath themſelves ſuperbly, and adorn themſelves with the richeſt Jewels, that they have; They plant at their Gates great Trees, like to the May-poles in our Countreys, and hang the

the Fronts of their Houses with many Pieces of Silk and Cloth of Gold; They crown the Streets with many triumphal Arches; they illustrate the Night with an infinite number of Lights, which they hang at these Trees; They banquet and feast without ceasing.

These Excesses are yet greater, when the Courtiers, or other Grandees of the Realm treat their Equals; or feast any Ambassadors of a Sovereign Prince: then their Magnificence appears in its greatest Splendor. The Invited has many Tables for himself alone, the Number whereof amounts to twenty: He eats at the first, and all the others are laden with all sorts of raw meat, as Tame and Wild Fowl, Venison, Gammons of Bacon, and many others. After the Feast is ended, the Servants of him, who treated, take them off, and carry them before the Invited unto his House, where they leave them with great Ceremonies. The Friends or Kindred of the Family perform the Civilities of the House: For the Master of the Feast absents himself, and through Decency, according to the Custom of the Country, is not to be found: Those, that are entrusted by him, who are nevertheless

theless Persons of Quality, conduct the Invited unto their Places, where they are seated in rich Chairs under a Canopy of Velvet: And before they begin to eat, they take every one a Cup, fill it with Wine, and having made many great Reverences, go to the Windows, where in a place, from whence they may see the Heaven, they offer them to the Sun, make a great discourse in manner of a Prayer, and request of this fair Planet (that can give them nothing but the Light, whereby they see to drink) constant Prosperities for the Invited, and that the Amity, which they intend to contract, may be beneficial and favourable to them both. Dissolute Feasts are tempestuous Seas, where amidst the Delights of the Body the Vertues of the Mind are oftentimes shipwrackt. Wherefore he, that has left unto men the Rules of good Conduct, advises them rather to go unto the House of Mourning, and the Accompanying of Funerals, than to the Pleasures of sumptuous Banquets: Because that in those they have before their Eyes the Portrait of mans End, which often causes in them an end of their Vanities; but these, bewitching their Minds, rob them of themselves, and

and make them forget their Condition. It is true, that the *Chineses* have, besides many others, this laudable Quality, that they are no less skilful in politickly managing their State, than in ordering, as they excellently do, the Pomp and Magnificence of a superb Feast: although their licentious Religion forbids them not the entertainment of the Delights and Pleasures, that are Enemies to solid Virtue.

These men, who say, that they have two Eyes, and who (as we have already told you) look upon the greatest part of other men as blind, are themselves so dim-sighted, as to hold for Gods Pieces of Wood and Stone, fashioned into Idols by their own hands. For in the Court, as well as in other places of the Realm, they adore the Works of Painters and Gravers: They keep in their Houses Idols, which they venerate with a particular Worship, and have Recourse to their vain Assistance in all their Affairs: Their Temples swarm therewith, there are some, that contain above two hundred upon divers Altars, amongst which that of the Devil has always its Place, and receives equal Venerations and Sacrifices: not but that the *Chineses* know,

know, that he is the obstinate Enemy of Mankind, and the Author of the Crimes, that are committed in the World, but they honor him so, that he may not hurt them, and not through any expectation of his Assistance. Besides these dumb Divinities, they revere and pray unto a great number of men, already dead, who have in their Realm surpassed others in the Valor of Arms, in the Light of Learning, or in the Sanctity of an austere and reclusive Life in the Solitudes of their Religious Monasteries: They call them *Pausaos*, that is, *Blessed*, in the number of which they put also many Women, and of the one and the other they venerate three with a singular Devotion. The first is called *Sichie*, who came (as they say) from the Realm of *Tranhejico*, which lies towards the West, brought into *China* the Rules of Religious life, and was the first Inventor of Cloisters, and of Religious Orders, that live in Community without being married. He had his Beard and Head shaven, his Followers are also shaven, and all the *Chinese* Monks bring forth the Glory of his Name, and elevate the Merit of his Vertues above all the other Saints. The second Subject in this Rank of

of singular Sanctity is a Woman, called *Canine* : She is also worthy of her Name, for the Devotion, which is born to her in *China*, does with an importune Bigottery gnaw the Spirits of the simpler Ladies. They say, that she was Daughter to King *Tzonton*, who desiring to marry her to a Prince, as well as her Sisters, who were all Children of this Monarch, she would never consent thereunto, alledging for her Reason, that she had vowed unto Heaven a perpetuall Chastity. The Father, offended at her Refusall, revenges it on her, that made it, deprives her of her Liberty, encloses her in a great House in the form of a Monastery, and through contempt makes her employ her Time in vile and abject matters, causes her to carry Water and Wood, and to cleanse a great Garden, which depended on that place : She does it, and labors therein with a singular Patience. But Heaven, to which she had made a vow, and for the Love of which she was thus condemned, solages (say the *Chinse*) her Pains, dismisses from its fair Vaults its happy Inhabitants for to comfort her, and sends many Animals to succor her : the Saints of Heaven came to draw water for her ;
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the Apes served for her Servants ; the Birds cleansed the Alleys of this Garden with their Bills, and swept them with their Wings ; the Savage Beasts descended from a neighboring Mountain to carry her Wood. The King her Father, seeing her one day thus served by these new Domesticks, believed her to be a Witch, and resolved to purge by Flames the Crime of her Enchantments : whereupon he caused this House to be set on Fire. She seeing, that this fine place burnt for her sake, would have killed her self with a long silver Bodkin, that held up her Hair, which she set to her Throat : but on a sudden there fell a Shower of Rain, that quenched the Fire : then she quitted her Design, retired unto the Mountains, and hid her self in the Caves thereof, where she continued her Penance. Heaven, which protected her thus, would not leave unpunished the Cruelty of her wicked Father : It struck him with a Leprosy, and abandoned his living Body to the Worms, that gnawed him, and made him suffer many Torments : *Canine* had a Revelation thereof, Charity makes her quit her Solitude, for to go and succor her Leprous Father. As soon as the King saw her, he cast
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himself at her Feet, craved her Pardon, and adored her : She, judging her self unworthy of Adoration, would have resisted it, but not being able to do it by reason of the feebleness of her Body, a Saint of Heaven came and set himself before her, to repair the Fault, and to let her understand, that the Adoration was performed to him alone. At the same time she returned to her Cave, and there finished her Life with equal Sanctity. The *Chineses* hold her for a great Saint, and pray unto her ordinarily to obtain the pardon of their Faults. The third is a Woman, named *Neome*, who, they say, issued from a very illustrious Family of the Town of *Cuchi*, in the Province of *Oquiam* : And as her Father would have violated the Vow of Chastity, which she had made, and have constrained her to marry, she fled away, and retired into the Desert of a little Isle, which is over against *Ingoa*, where she lived very holily, and wrought a great number of Miracles : of which they relate this, as the most remarkable of them all. They say, that a great Captain, named *Campo*, Admirall of the Navy of the King of *China*, went one day to wage War for his Master in a neighbor-

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ing Kingdom : He came with his Fleet to surge at *Boym* : When they would depart from thence, the Mariners could by no means weigh up their Anchors, astonished whereat they all look into the Sea, and see *Neome* sitting thereupon, who detained them. The Generall calls to her, and prays her, as divinely inspired, to counsell him, what he had to do : She answers him, that, if he would triumph over his Enemies, and conquer their Realm, he should take her along with him, because those, with whom he was to fight, were great Magicians : He takes her into his Ship, weighs Anchor, sets Sail, and a few dayes after arrives on the Coast of his Enemies Countrey. As soon as they perceive the Fleet of *China*, these Magicians have recourse to their Charms, cast Oyl into the Sea, and by their Illusions so dazle the Eyes of the *Chineses*, that their Ships seem to them all on Fire. *Neome*, who was without doubt an excellent Enchantresse, by her powerfull Countercharms undoes all, that they had done. Thus seeing, that their Magick was weak, and their Arms unequal to those of *China*, they yielded themselves, and underwent the Quality of Vassals,

Vassals, and Tributaries to the King of *China*. *Campo*, whom the History marks for a judicious man, and a very wise Politician, enters into some doubt of the Sanctity of *Neome*, and believes her to be a Sorceress: To clear this, he asks of her some Mark of her holy Vertue, to carry as a Present to the King his Master, and prays her to make a dry Stick, which he had in his hand, to become green: She took the Stick, pronounced over it certain secret words, rendred it green and budding, and moreover of a very odoriferous smell, and thus delivered it to this Captain, who, blinded with the same Superstitions, as the other *Chineses*, attributed the Prosperities of his Voyage, and the Success of his Arms to the Sanctity of *Neome*, whose Name has ever since been singularly honored in *China*, and particularly by those, that go upon the Sea, who bear her Image on the Stern of their Ships, and pray unto her, as the Divinity, which presides over the Waves, commands the Sea it self, and appeases Tempests and Storms.

The Sun and the Moon are also Subjects of their Adoration: they revere them, as the Sources of Light, and Causes

Causes of Generation here below; but they believe a greater Divinity, that rules over them: for when they see, that the one or other of these Planets suffers an Eclipse, they say, that the Prince of Heaven has condemned them to death, and that the Fear of Punishment thus tarnishes their Light. Then they pray this Sovereign Prince to shew them Mercy, and not to extinguish these celestial Torches, which are so necessary for their Life: they say, that the Sun is a man, and the Moon a woman. Their Belief holds Heaven for the Creator of all, that appears to our Eyes, and of things invisible: they express it thus by the first Letter of their Alphabet, such as we have marked before, and affirm, that above these celestial Vaults there inhabits an immortal Governor, whom they name *Loon Tzantey*, that is, *Governor of the great G O D*: they qualify him uncreated, incorporeal, eternal, and a pure Spirit, they adore him with an extraordinary veneration, and attribute to him the care of Supreme matters: with whom they place another of the same nature, called by them *Cansy*, who has received from the first the Government of that part of Heaven, which regards

regards the Earth, and holds in his powerful hand the Life and Death of men. This second hath under him three Deputies, all three Spirits, as the two first: They call them *Tanquam*, *Teiquam*, *Tzuinquam*: These are aiders and assistants of his great Ministry for the things of this lower World. For the first, which is *Tanquam*, is an aquatick Divinity, or rather the Fountainier of the World, He has the charge of Rains, and his greatest exercise is to furnish the Earth with Water. *Teiquam* descends lower towards our inferior Region: He presides over the Birth of Men, commands in Wars, orders Husbandry, and causes the Earth to produce the Fruits, which nourish the Men and Beasts, that inhabit it. *Tzuinquam* is their great *Neptune*: He employs his Time in intending over the Seas, retains or drives forward, as it pleases him, the fury of the Waves, commands the Tempests, and has a particular care of those that pass the Seas: Thus all the people of the Marine adore him, the Fishers offer sacrifice, the Seamen make Vows unto him, and the Sailors at their return from their Voyages make Playes, and represent Comedies to the honor of his Name.

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Now amidst the abominations of this false Worship of the *Chineses* are discerned some Traces, and ancient Marks (though half effaced) of a better Religion: For in the diversity of their Images they have one, which they hold in singular reverence: Its Form is human and Majestick: Out of its Shoulders grow up three Heads, equal and alike, which incessantly behold one another, for to let us understand, that they have but one and the same Will. This may be taken for some Remains of the Mystery of the most holy Trinity, which the blessed Apostle *St. Thomas* heretofore preached unto them: when going to the *Oriental Indies*, where the Martyrdom, which he suffered, crowned his Life with an immortal Diadem, he passed through *China*, as is reported in the ancient Writings of the *Armenians*: but finding the *Chineses* wholly taken up with Wars, he passed on farther, after he had briefly explicated to them the Verities of the Gospel. In the same Temple, where this Image with three Heads is adored, they venerate Pictures, which are not unlike to those of the twelve Apostles. The *Christians*, who observed these Representations, asked the naturall

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Chineses, what men these twelve Apostles had been, and had no other answer, but that these twelve Personages had been great Philosophers, who had so ardently embraced, Vertue in this World, that after their Death it had elevated them up to Heaven, and made them Angels thereof. For a third Testimony, that they have heretofore had some Ray of *Christian* Verity, they venerate also in the same number of sacred Pictures the Image of a Woman, perfectly fair, that bears a Child in her Arms, which they say, she brought forth without violating her Virginity, and whose Conception and Birth were not soiled with any Sin: they know no more thereof. The double Cloud, of Ignorance of the holy Books, and of the Sin of Idolatry, has hid the rest from them. Nevertheless all these Marks, explicated by the eloquent Mouth of some pious and fervent *Christian*, might reproach them with being no more, what they have been, and would be no unprofitable Means to render successful the Cares, which should be employed for their Salvation: Besides that the excellency of their Wits, capable of Reason, would give a freer Access thereunto: and even their

their Oracles would lend an helping hand to such Workmen for the effectuating their good Designs: for they have a Prophecy, that saith: *That from the West must come the true Faith, which shall lift them up to Heaven, for to be there made Angels.*

Certainly the Court of *China* would be unto us an agreeable Abode in the Conversation of its Courtiers, learned and endued with a very excellent Wit, and amidst the honest Recompences, which are there given to Vertue; but the false Worship of Idols, and the abominable Superstitions, which are there committed, force us to quit it. It is then time to depart thence, to turn our Thoughts another way, and to bestow our Labors upon a more holy Employment. We shall do it with the Divine assistance of him, that has conducted our Works, after we shall have acquainted you with the Ceremonies which are used at the Decease and Funerals of the Sovereign Princes of this great Monarchy. When their King is dead, they wash his Corps with Aromatick waters, perfume his Royall Habits, and cloath him in the most sumptuous manner, that ever he was in his Life, they seat him in

his Throne, to the end all his Court may come to pay him their last Devoirs, and to bewail his Loss. The first, who present themselves, are the Prince's Children, if he had any: after them the Queen his Wife, and the nearest of his Relations: they all put themselves on their Knees before his Body, abide there sometime, and then retire with Tears in their Eyes, and Sighs in their Mouths. The Chancellor, or President of his Councill, accompanied with all the Councillors of State, pays there the same Funerall honors: all the Courtiers and Domesticks of the Royal House, being also on their Knees before the Deceased, bewail the Loss of their Lord. This sorrowfull Ceremony being performed, they take the Body from the Throne, and strip it of its precious Habits, they put it in a Coffin (It is the ordinary passage of the Pumps of the World, from their Grandeur to Death) made of rich and odoriferous Wood, closed in such a manner, that no Air can enter thereinto: they put it upon a Table in the middle of the Royal Chamber, adorned and hung the most sumptuously, that is possible; they spread upon it a white Linen Cloth, hanging down to

to the Ground, upon which the Portrait of the deceased King is drawn to the Life: the Antichamber is also superbly adorned, and therein are set many Tables, with a great number of Funerall Lights, amongst which is served up a great quantity of Viands for the Priests and Religious of *China*, who come to sing after their mode, to pray, and offer Sacrifices for the Repose of him, who is dead in eternall Inquietudes. To these vain Devotions they add many Sorceries, they put upon the Coffin a great number of little painted Papers, a part whereof they burn, the rest they tye to the Bier with little Cords, they shake and move them incessantly with such dreadfull Cries and Howlings, that it is difficult to hear them without Terror: They say, that by this frantick fashion of succoring the Dead, they send the Soul of the deceased Monarch into Heaven, to the number of those, that are happy. This Tintamarre or Spirituall Charivary of the Priests of *China* endures the space of fifteen Dayes, after which they conduct the Body of the King to the Grave: The Procession is in this manner: Before the Body go all the *Chinese* Priests and Religious, that are found in the

Court: they carry in their hands lighted Tapers: The Kindred of the Prince follow the Corps, severely clad in Mourning: they have great Cassocks of wool next their flesh, and are girt about their Reins with Cords; their Head is simply covered with great broad-brim'd Bonnets of wool, like to our Hats *a-la-Mode*, such as are worn in our Countreys about the end of this present year 1625, which is strictly observed: For in *China* Mourning consists not only in the Meen, it passes beyond Tears and Sighs, which proceed only from Decency: The greater Persons, to observe well the Mourning for the Death of a Father or Mother, deprive themselves of their Offices: and the Vice-Royes in the like sorrow remit into the Kings hands the Governments, that they had received from him: To do otherwise there, would be no less shamefull and impious, than it would be in our Countries for a Son to laugh, dance, and rejoyce publickly at the Death of his Father. The Councill with the honorable Marks of their Dignity go immediately after these: and all the Officers of the Royal House and of the Court assist thereat in order, and according to the rank of their Employs.

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In this Pomp the Body of the deceased King is conducted to the Grave, but not interred without Train: they burn at the putting him therein the Pictures of many Slaves, of a great number of Horses, of an heap of Gold and Silver, and of some Picces of Silk, which, they believe, follow the Departed into the other World. In truth, if these Burnings in *effigie* are Marks of the foolish Superstitions of the *Chineses*, they are also Signs of the sweetness of their Dispositions, more humane, than those of some *Barbarians* their Neighbors, and of some people, which have been ours, who at the interment of their Princes really burnt their Wives, and the Men, who had served them, and prodigally cast into the fire the Gold, Silver, and Jewels, which they found in their Coffers. This light Burning being finished, and the Pictures reduced into Ashes, they descend, and close in a little Earth him, who commanded a World of Men and Land; who might have crowned his Head with fifteen Diadems: For the Provinces of *China*, which make this number, are in greatness and goodness so many Realms: and in doing this, they bring unto Dust the greatest and

most glittering Pomp of the World. And certainly since that all things of the Court and of the Earth are nothing but Dust, and that of Dust have the fairest and noblest parts of the Universe been formed, when Men, who are the Kings of the World, go down to their Grave, we put Dust to Dust. For a Lesson unto Sovereign Monarchs, that in their Superb Thrones the Royal Crown and Mantle cover only a piece of animated Earth, and an heap of living Dust, except they have a great Courage, a generous Soul, and a pious Disposition: Then by these Royal and excellent Qualities, they will draw their Names out of the Dust of oblivion: and if by the common Law of Nature, the Body, which is but Dust, descends into the Dust, the Spirit, which was never Dust, will go to receive in Heaven the immortal Crowns, which are the Rewards of magnanimous and pious Kings.

F I N I S.